THE WOMEN'S

MISSIONARY MAGAZINE

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THE DAY IS NOW.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.—Eccl. 9: 10.

"Thy hand, thy heart, thy brain, thy wealth he needs
To-day! Thy hand to reap, thy heart to love,
Thy brain to plan, thy wealth to cleave the way
Through forests dark and jungles deep; and o'er
The storm-tossed wave to speed his mission-band,
His reapers, on to fields as yet unreaped,
Where harvests rich lie waiting for their toil.
The day is *now*, the day in which for Christ
All labor must be done. Too soon the night
Comes on when toil must cease, and what is then
Ungleaned, forever must lie ungleaned and lost."

UTAH.

A. G. WALLACE, D. D.

SALT LAKE CITY, the capital of Mormonism, is beautifully located. Standing on the dome-like mountain to the north of the city, the Wasatch mountains rise in grandeur to the left, stretching as far as the eye can see, peak after peak, on some of which the snow can be seen at almost all times of the year. In the west a glimpse is had of the Great Salt Lake, beautiful in the golden rays of the setting sun. Southward from it the Oquirrh range makes a majestic wall, and between these ranges the valley lies, a fair expanse of land rich with the deposits of a once vast sea. In the foreground is the city, laid out in ample squares, and with broad streets lined with trees. The scene is a lovely one.

But it is the seat of the most infamous despotism and loathsome wickedness. In all cities there is iniquity, and everywhere vice deforms the world, but here vice has been laid as the corner stone of the whole social system; it is interwoven into the religious teachings and thought of the people, and it has been supported by crime unsurpassed by the days of horror in the mining camps of Montana and California in their early days. Indeed it is not fair to make such a comparison, for in the camps there was as yet only the law of the strongest, and the rifle ruled; but in Utah the crimes were by authority, and were in the name of religion, and at the command of those who taught iniquity and claimed to do it by divine authority.

The territory of Utah is very large, and has in it quite a number of very rich valleys, but they are all in Mormon hands, except that in the cities of Salt Lake and Ogden there is now a majority of "Gentiles." The Mormons hold the land, and they own the water rights, on which the value of the land depends. Their sway is absolute and most despotic, and even in the cities named they are so little in the minority, and hold so much wealth, that their influence is very great. And it must be remembered that of the so-called Gentile element a considerable part is without any regard for God, and the apostate Mormons are generally unbelievers.

The degradation of women is complete. The idea of home, as it should everywhere exist, can scarcely be said to have a place. Where there is a plurality of wives, and there is a separate house or distinct apartment for each one, there cannot be a home. There cannot be a singleness of love, that purity, and that confidence which are essential elements in the home. How much worse is it where there are not separate apartments, but the clustered groups, mixed as to relationship beyond analysis, live together in a common herd. A sister at the hospital told us of a man who was brought to them for care and treatment, and for whom they felt much pity. When they inquired of him as to whether he had any family or friends, he told them he had several wives! Which one should nurse him in sickness?

The reports of Court, in proceedings held there, were a greater revelation of the depth of iniquity and vileness to be found in Mormonism than any description I could give. I could not with propriety report some of the cases in the MAGAZINE, but it is enough to say that they were such as to shock all sense of decency.

It is not safe to build any hope on the recent manifesto of the President as to the discontinuance of plural marriages, even if it was approved by the General Conference. There has been no *revelation* that such marriages are wrong and

must be discontinued; the doctrine is held as before, and this is simply a move to gain public favor and check unfriendly legislation, and also to propitiate the public sentiment so as to gain admission into the Union as a state. Once so admitted the marriage laws are no longer Federal but state and subject to the Legislature. The whole Mormon organization, as complete and as despotic as that of the Jesuits, is in hostility to our government and the religion of Jesus Christ. But the present point is to seem to defer to law.

In this completeness of organization, there is the utmost care to keep the people segregated from others, and to train the children in the Mormon faith. There is a great so called co-operative institution for trade, but it is simply a corporation of which the object is to compel the people to buy of Mormon merchants. The people assemble on the Sabbath afternoon in the tabernacle, but there is in every ward, or district, a school carefully taught in the doctrines of the Mormon church. Until recently there were no public schools, and the text books used were all such as to support their claims The history and geography taught is a marvel in this intelligent age. Mormonism has, in fact, relaxed none of its grip on the the intellect and conscience of the people.

But there is light breaking. In the days when it was at the peril of life to do so, the Presbyterian, the Episcopal and the Congregational churches opened schools, and began to hold services. Against all opposition, and at all risks they continued their work, and have exerted a very gracious influence, not only in Salt Lake City but in the whole territory. Within the past two or three years these and other churches have been greatly blessed. They have as yet but little direct access to the Mormon families, but through the schools many Mormon children have been instructed. There is a new element in the social life, and the pervading spirit of the gospel is felt and recognized. The way is open for other workers.

"Women's work for women," has become the watchword for a vast number of earnest Christians. A new era in Christian work has come upon us. Is there anywhere a better opportunity for the application of this motto than in Utah? Could not the Women's General Missionary Society inaugurate the work? A difficult work it will be; one not showing large results at once, but is it not the work of the Lord? Then he "will hasten it in his time."

PROTESTANTISM IN ITALY.

ADDRESS OF DR. HOWARD CROSBY, THE GENERAL TREASURER FOR AMERICA.

(Extracts from a leaflet circulated at expense of Brooklyn Society, published by request in MAGAZINE.)

A number of the active Christian women of Brooklyn N. Y. have become interested in the work of the Evangelical Church in Italy, and formed what they call the "Angelini Society," from the name of a devoted Italian who, from being a priest, has become a Protestant, and has devoted himself with great zeal to religious work among his countrymen, and with much success. [Through the efforts of Rev. and Mrs. Angelini about fifty societies have been formed in different cities for aid in supporting missions in as many cities in Italy.] At a recent meeting of the society in Brooklyn, Dr. Howard Crosby delivered a stirring address, of which we give a condensed report:

It is a remarkable fact in history, that

the civilization of the world is due chiefly to three small countries—Palestine, Greece, and Italy. Palestine has given religion, Greece has given art and literature, and Italy has given both of these combined, with a distinct type of its own, and from these sources we have derived the civilization which we enjoy to-day, with all the possibilities of the future, while great empires like Russia or China have done little, we might almost say nothing, toward the progress of the world. Any one who may have been in Italy, as I was, fifty-three years ago, and who has been there recently, has seen a marvellous change in its political conditions. When I was there as a lad, all the Italian peninsula, except the little Kingdom of Sardinia, was under control of the Pope and the Austrian family of princes. Although there were many separate provinces and duchies, it was really one great family who ruled over them all, and a family that was blindly devoted to the Roman Catholic church, so that its power was absolute. We could not carry a bible into Italy, or into any state of Italy, unless it was well thumbed, so that we could make the officials believe it was only for private use—if there were two in a trunk, the newest was immediately seized and thrown into the fire. You could not hold a prayer-meeting within the walls of the city of Rome, except by the gracious permission of the Pope.

On a Sabbath we went out beyond the city walls, to hold, as it were, a sort of clandestine service. Other cities of Italy were not quite as strict as Rome, but nearly so. It was very hard to get permission to hold the simplest kind of religious service. If five or six persons should come together for a little prayer-meeting, they were immediately under the surveillance of the police.

While religion was thus in bonds, what was the condition of the state and of the people? Italy was full of disorder, and bands of brigands roamed the country. Persons were often carried off, in order to obtain a large ransom. And these highwaymen did not find any inconsistency between their trade of robbery and a due respect to the authority of the church. I have myself seen a company of brigands walk into a church, fall down on their knees before the Virgin Mary and receive absolution, and then go back to their mountains to waylay travelers. The famous bandit Gasparoni was then in the field with his three hundred men, and nobody dared go out of his home at night. Eleven years afterward I was again in Italy, and saw Gasparoni in prison. He was a fine looking man, and would have been an admirable one to sit for a likeness of Gen. Washington. He told me he had killed seventeen men with his own hand in cold blood! He had a silver cross hanging from his neck. Pointing to it I said, "Gasparoni, what means that cross?" "That I am a Christian," was his answer "You a Christian!" said I; "you who killed seventeen men in cold blood!" "Ah" was his response, "*I did not kill one of them on Friday.*" Such was the utter divorce between morality and religion in that day.

But how is it now? To-day, as you go through Italy, the gospel is as free as it is in Brooklyn or New York. Some villages are entirely christianized. I know one village, Forano, where our brother Angelini was himself priest, that within two years has renounced Popery and become Protestant. They have elected a Protestant Mayor, and Protestant council and officers. And this village is very near Rome, where we could not have had a little prayer-meeting fifty years ago! Now you find twenty-five Protestant churches, in which is preached the pure, simple gospel of Christ. You can carry your bibles and distribute them anywhere; no priest dare touch you. All

he can do is to threaten his people with hell or purgatory, but the people do not much fear either hell or purgatory when denounced from such a source. I do not wish to say one word against Roman Catholics. I have many dear friends among them; there are thousands of them at whose feet I would be willing to sit and learn. But I make a wide distinction between persons and principles; and I consider the SYSTEM of Romanism as the devil's own masterpiece!

At one time the power of the Pope was frightful. There were persecutions in every country of Europe where his power was supreme tortures by the Inquisition, and massacres like that of Saint Bartholomew.

And now, what is being done for Italy? In the first place, we have many religious bodies sending missionaries there; our Methodist brethren are there; our Baptist brethren, our Episcopal brethren; all have their missions in the different parts of Italy, and all do a good work, but they are *foreigners*, and we all know that foreigners cannot do the work among the people that can be done by those who speak their language, and are of their race and blood. The foreign element is not the element to which we must look for the evangelization of Italy.

But there are several Protestant churches, among whom we note the Waldenses, who inherit the faith of those who stood for the truth during all the persecutions of the Middle Ages.

There were always some pious souls who "kept the faith," some of whom went up to heaven in the flames of martyrdom. In France there was a rich merchant named Peter Waldo, who, in his desire to purify the Church, had the four Gospels translated into French (and it was a very great expense in those days), and hundreds of manuscripts of them copied and circulated. Those who gathered about him and read the blessed gospel, were called "the poor men of Lyons."

But they labor under one disadvantage, that they are *foreigners*—they are not Italians. In their own native valleys the language spoken is French, and the Italians feel that those who speak it are Frenchmen. They are recognized as a foreign people, as in America we look upon Canadians who come among us as foreigners.

We now come to the Evangelical, formerly the Free Church of Italy. It is the only *native* Protestant church in Italy—sprung right out of the Roman Catholic church in 1870, the year that Victor Emanuel entered Rome. Gavazzi, who has been in America, and whom many of you have heard, was one of its founders. This little band came out into the fullness and light of the gospel. They have about one hundred churches and stations throughout Italy, and about one hundred ministers, teachers and colporteurs, scattered over the country, and they are only twenty years old! They, like the Waldenses, are recognized by the king; they know very well of his kindly feeling toward them; they believe that he is in some degree Protestant in his faith—at least he believes in the fullest toleration—and he loves to see free principles both in church and state succeed in his kingdom.

The great danger threatening Italy at present is *infidelity*. Surely it is for the Protestant church to use the opportunity furnished by this native organization, to present a pure Gospel to Italy. That little village, only twenty miles from Rome, where the hills begin to rise toward the Appenines, had not a single Protestant in it when Signor Angelini went there in January, 1889. Going to his native village, he began in a private room to preach the gospel. Many gathered around him; he had to get a larger room; he continued to preach; there were a hundred converts. The next January came round; they had refused the Pope's

creed; the whole village declared for Protestantism!

Such changes give us hope for the future. What would be the power of Italy if she were thoroughly Protestant? The Italians are a magnificent people. They have been so oppressed that we can hardly judge of them by the specimens of the class that come here. Go through Italy, and look at the men and women there!

Dear ladies, we do not know what privileges we have here, until we go abroad a little while. Let us use our advantages in earnest effort to help these people in their great work. Those hardy sons and daughters of the soil have scarce enough to get them bread to eat. They need the help that we can send them. Their pastors and colporteurs live on salaries that would not support a poodle dog; it is marvelous how they sustain life. Yet they are devoted servants of God, who have undertaken a noble work for their country and their people, in which they deserve all the aid that can be given them by the Christians of America.

The next General Convention of the Angelini societies will be held in Dr. Nilson's Church, Brooklyn, about April, 15th.

THE NEED AT KNOXVILLE.

I HOPE your readers will refer to the letter of Miss Eliza Wallace in the December number of the MAGAZINE. The wish that I might do something to aid in getting the money to erect a hall for girls at Knoxville is my reason for writing. Surely there is enough of the Lord's money in the hands of his United Presbyterian stewards to build this hall and very much more.

The need is not a new one. Four years ago Miss Wallace asked the Board for a building for the girls. Two years ago, when the Little Boys' Home was undertaken, Miss Wallace said, "We need the Little Boys' Home, but need a building for girls more. As it is, teachers' rooms, boys' rooms, girls' rooms, parlor, dining-room, kitchen, laundry, are all crowded under one roof, the lady principal having charge of the whole.

Knoxville college is not merely a high school, but a college grading with Monmouth and Westminster in its scientific and classical departments. Its students come from every state of the South. Boarding is furnished for about what it costs, students doing the work under the supervision of an efficient matron.

The boarding department is really an industrial school as far as it goes. The teachers are also boarded at a low rate, each teacher presiding at a table in the dining-room. These teachers are doing a work which I fear our people do not fully appreciate. They are training future teachers and home-makers from all parts of the South, and in doing this they must, in some respects, exercise as much self-denial as do our foreign missionaries. We very properly honor the latter, their names are printed on the MAGAZINE month by month, and we teach these to our children and tell of their work? Could we not have a similar list of names of missionaries to the freedmen, that we might become the more interested in their work. These schools are not so very far away. A visit to them occasionally would doubtless be the means of conferring, as well as receiving a blessing. As soon as our people sufficiently know of the work and its real needs, the money drawers will be unlocked, and purses and bank deposits

will be opened, and the means for the much needed building will flow into the treasury and every needed facility for the work will be provided.

E. A. IRWIN.

Jamestown, O.

SHALL WE SEND DELEGATES TO THE ANNUAL MEETING?

ATTENTION is made in the March number of the MAGAZINE of the coming annual meeting of the Women's General Missionary Society, to be held in Pittsburgh, Pa.

The question arises in each auxiliary, "Shall we send a delegate, or can the money be better used?"

For one, I think it cannot. Of course it depends largely upon the *woman sent*. In sending her the auxiliary, shows a confidence in her judgment and ability to gather new ideas, and she should feel an obligation resting upon her to put these powers to the best use. If she be a thoroughly live, earnest, devoted woman, it is money and time well given —and what auxiliary cannot furnish such a woman?

But what is the meeting for, and how are the other members benefitted?

In all organized bodies or societies working for the same end, there should be rules or methods by which all may work uniformly; a foundation on which all may rest alike; a channel through which all help is given. And that these plans may be made to suit each auxiliary society as nearly as possible, and new methods adopted may be approved by all, it is necessary that all workers should have a voice in the decisions. But as it is not possible that each voice be heard, therefore, that each society may have a like opportunity, it may be represented by one or two elected to speak for it—one who knows the needs and conditions of her own little band and can make them known to others. Whatever questions come up for discussion may be viewed from the standpoint of her own auxiliary and voted upon accordingly. And as the "greatest good to the greatest number" is the ruling principle in such decisions, the few whose views were contrary to the decisions, abide by the result.

But if a society have no delegates, it therefore has no voice in the decision; and perhaps that voice was lacking to turn the current of thought in another course, or at least to lend its weight to the opposite side.

But often delegates attend these meetings, and taking no part in the discussions are dissatisfied with the result, and possibly enter objections before they reach home, but too late to change it. This should not be. And where does the fault lie? Her views could not be known save by the expression of them; and perhaps there were others entertaining the same views but lacking the courage to speak out, and with which her voice might have inspired them.

But more will say, "I never speak in these meetings." But you should. It is by the interchange of thought that we are kept from growing narrow in our lives. For as rivers broaden and deepen by the inflowing of smaller currents, so our minds and hearts are made broader and deeper and nobler by the inflowing stream of thoughts from other minds.

Then it follows that the woman to be sent is one who has the courage to speak her convictions, if it be ever so modestly done, though *she stand alone*. If she does not so, then let her keep sweet silence *after*, when it can do no good.

But, more than all, an inspiration comes to us by these gatherings that comes from

no other. So many Christian women coming together for communion with each other, for united prayer for a blessing on the work and the workers, for studying God's promises, and gathering new strength for another year.

No woman can attend in a proper spirit and not be a better worker after. And one woman, thus inspired, can impart new life into a discouraged and fainting band, and possibly arouse indifferent ones. * * * *—*Missionary Record.*

SHALL WE HOLD A THANK-OFFERING MEETING?

(So far as it has been possible it is hoped that a general observance of thank-offering day which occurred this year, March 23, was had by local Missionary Societies. If any have failed in this from indifference, we predict they will be inclined to fall in line after a careful reading of the following. Both observation and experience witness to the good results of the united observance of such a day.—Ed.)

Scene.—A church parlor. *Time.*—The close of a monthly missionary meeting.

Mrs. Daniels (the leader, with an air of anxiety): Shall we try to hold a thank-offering meeting this year?

Mrs. Adams (who is never absent from a missionary meeting, and believes in them): Yes, of course; it will help our treasury. We could not do without it any more than we could do without Christmas. If we keep Christmas by giving gifts to our friends, let us keep our mid-year day for gifts to our Lord alone.

Mrs. Christie: We need it just as much as we need an outlet for an ever-flowing fountain. Think of all the boxes, filled almost to bursting, that are waiting to be offered on that day. There is Mrs. Gregory,—thankful old soul,—who, if she receives a dollar for a day's washing, will not buy a loaf of bread till she has put ten cents in her mission purse and one in her thank-offering box. "Because I am so thankful I have the health to wash," she says. And there is her bed-ridden sister, who always has her box full, though where she gets the money, or what she has to be thankful for, most people cannot imagine. Every one of the seven children in that family has a box, down to little Billy in his red frock, who keeps his on the lowest pantry shelf, and puts in every penny that is given him; and really I believe he grows fat and rosy more on what he puts into that pantry than on anything he takes out of it.

Mrs Demas: But I don't approve of thank-offering meetings. I don't think it is fair that when I've paid all I pledged at the beginning of the year, you should get up this new scheme to get more money out of my pocket. I gave my share in the beginning; I've paid all my dues, and why should I go to a thank-offering meeting?

Mrs. Christie: Have you paid all your dues to Him who has given you life and a happy home, freedom from anxiety or accident, and health that makes every breath a pleasure,—who gives sunshine, and flowers, and the songs of birds, and keeps every sense of your body in perfect order to enjoy them?

Mrs. Demas: Oh, spare me! Of course I have not paid for these; nobody does. Mrs. Gregory and her seven children enjoy these things as much as I do, and what do they give? But I am sure I pledged as much at the beginning of the year as any one could expect me to pay, and that debt was discharged long ago.

Mrs. Christie: Since we have dared to speak of a debt and credit account with our Father, forgive me if I ask whether you have ever thought of computing the interest due him on the large fortune committed to your care. Sometimes Christians tithe their net incomes after deducting all expenses, and think that they have not only paid their dues but have been very generous with the Lord, when the suggestion of a six per cent. or four per cent interest on their principal would

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make them stand aghast. But supposing that you have paid all your dues; that is no reason why you should not go to our meeting. We do not ask for dues. Thank-offerings are not a legal tender; they are not to be thought of as payment of a debt. They are like the fragrance of flowers, or the mist that rises from the sun-kissed lake. The flowers and the lake give because they cannot help it; and so do loving Christian hearts, and for these we must have a thank-offering meeting.

Mrs. Adams: Yes; and for those systematic souls whose boxes are the first thing they see in the morning and the last at night, and who would no more omit their daily offering than their daily prayers. But what about those who have moved into the country for the summer and have forgotten to take their boxes?

Mrs. Christie: Do not fear but our Lord will speak to them through the birds, the bees, and the blossoms. The very air that gives strength to body and soul will seem like the breath of God, and they will bring back double measure for their boxes.

Mrs. Daniels (with the air of one thoroughly convinced): And if there are any so color-blind that they cannot see the writing of God's finger on the flowers, or so deaf they cannot hear his voice in bird-songs or the roll of thunders, then we must have a thank-offering meeting to open their eyes and ears. I should hope such people would not bring any money to the meeting. Our Lord does not want their poor pitiful pennies if they will not give their prayers for others, or their power of loving and blessing. But we will have our meeting, whether with or without them. —*Light and Life.*

THE IMPORTANCE OF MEDICAL MISSIONS.

GOD puts scientific medicine into our hands as the key to unlock closed doors to the unevangelized nations. Many a man has gone into a hitherto closed village or community by the simple process of vaccination, or by a successful interposition in cases of epidemic diseases, like scarlet fever, measles, etc. A simple operation for the removal of a cataract has been known to open up a whole town to the influence of a Christian surgeon. The fact is now universally known that Korea was unlocked and its hermit seclusion broken by Dr. Allen's successful treatment of wounds received in the civil war of Seoul. The nephew of the reigning monarch, Ming Yong Ik, chanced to be among the wounded. Dr. Allen found the native "surgeons" trying to staunch the flowing blood by pouring in melted wax. He at once interposed, caught up and tied the arteries and sewed up the wounds, using all the best appliances of bandage and balm and lotion and antiseptic wash, and such was the success of his treatment that the Emperor said "We must have such medicine and surgery in our own dominions." Hence came the Royal Hospital, with Dr. Allen at its head, and the introduction, not only of rational and scientific medical and surgical practice, but of the gospel of the Occident within the long closed gates of Korea. Thus, in many instances, God has put medical missions into our hands as the potent key to unlock long barred portals opening into the territory of heathenism and paganism.

Dr. Burns Thomson tells an amusing story of one of his earlier encounters with a very pronounced specimen of

physical womanhood, who approached him with her red arms akimbo, ready for a muscular demonstration of her disapproval of his house-to-house visits. He was then but a student, seeking to do good among the destitute, degraded classes of the city population; and this broad-shouldered, deep-chested giantess, flushed with anger at his intrusion upon her premises, seemed to threaten her somewhat frail visitor with annihilation. Looking into her face, he ventured to remark that he thought she looked like one who was scarcely well, and thus evoked a confession that she was suffering from some physical disorder, a torpid liver, etc. He put on an air of confidence, and said he thought he could administer a simple remedy that would relieve her, and by a penny's worth of castor oil purchased both her good will and everlasting gratitude. The young man was wise enough to conclude that if such a simple prescription, from a novice unacquainted with the mysteries of medicine, could open the door to a human heart, a wider familiarity with the healing art might introduce him to many a heart and home among the unsaved heathen. And hence his career as a medical missionary.—*Missionary Review*

Missionary Correspondence

EXTRACTS FROM MISSIONARY LETTERS.

(Although this was intended to be a private letter it contains so much interesting information as to the success of Dr. Johnston's work, that we cannot withhold some extracts from our readers.—ED.)

KASAULI HILLS,

DEAR FRIENDS:

JOINED my appointment at Jhelum in April, and in May opened the dispensary in a mission house in the city, and from that time till the first of January, when I ran off from home for a few days' *real* rest, my hands have been full. On the 18th of December, after the dedication of our new church building at Bhera, we opened our branch dispensary there. Rev. T. L. Scott, who for years has carried on the work both in Jhelum and this district, raised money enough in this country to build this fine commodious church building, and knowing that I was appointed to this district, made provision in the side rooms of the church for a dispensary. It is through his thoughtful kindness that I have stepped into good dispensary buildings both at Bhera and Jhelum, and in the latter place he has done no little to make it comfortable for my work; but this is not all. Through the kindness of our missionaries I received a generous donation for Bhera dispensary, which has enabled me to furnish it quite comfortably with medicines and necessary appliances. What shall I say about the work itself? It has been very encouraging indeed. Looking at it from the missionary point of view, *reaching souls* at our Bible reading in the dispensary, we have had five thousand and sixteen new patients who have heard the gospel message offered to them under most favorable circumstances, while their hearts were to some extent softened by the healing application to their sick bodies. Looking at it from a *medical* point of view, it has been no less encouraging During the eight months that the dispensary was open we dispensed medicine over fifteen thousand times and had at our dispensary five thousand and sixteen new patients. These numbers do not include all the private families amongst the rich and aristocratic natives, where I am engaged as family physician.

The summer was a trying one, the most sickly we have had for many years. For the suffering poor in the district the Government made arrangements, through Government and mission dispensaries, to distribute quinine to the sick, and at Jhelum the district board and municipality granted me for this purpose Rs. 200 ($80) with a public letter of thanks for my services in time of need.

From a *financial* point of view this work has been a marvellous success. In May when the dispensary was opened our mission gave me Rs. 500 ($200) for my work. To this, with God's blessing, I have been able to add Rs. 1560, more than three times the mission allowance, and two-thirds of this money was raised in this country, and the balance sent me unsolicited by friends in America and England.

The generous gift of Mr. Grier, of Hulton, Pa., has enabled me to pay two-thirds of the assistants' salary at Bhera this year. After paying all expenses connected with the furnishing of two dispensaries, paying helpers and providing medicines, &c, I shall have fully Rs. 500 ($200) left in bank when all the receipts are in, this being exactly the amount our mission granted me at the beginning of my work at Jhelum. So I rejoice to say that the medical work at Jhelum has been self-supporting the past year and I hope it will be so this year.

There has been a great deal said, (and to some extent justly so,) that medical work is very expensive; but while that may be true, we must admit that it is a branch of mission work to which all kinds of people, with and without religion, contribute most liberally, and if the finances are carefully managed this work ought to support itself to a large extent. On the whole the work has been very encouraging to me, and I look forward with much hope to the future. I am also hoping to have two good assistants this year; one at Jhelum and the other at Bhera. This will give me more time for work in the district. Zenana work and medical work link together so closely that I am going to ask the mission to allow me half of Miss Anderson's work, especially the work in the district. So when I am out in the district I will be able to do some zenana work also.

Very few operations have been undertaken during the year, although many applications have been made. Not having any wards where I could keep these patients after the operations and watch the results myself, I thought it best not to undertake them. Most of these miserable applicants were from very poor classes of women who had to work for their daily bread, and of course comfort and nursing *at home* was out of the question with them.

With two dispensaries eighty miles apart, I shall have all I can attend to, and do not think I shall want or need a hospital very soon, but what I *do need* is a few wards attached to these dispensaries for the accommodation of operative cases. Hundreds of poor, miserable women who, as I said before, have to earn their daily bread, and yet are suffering with diseases which nothing short of an operation could cure, would thus be helped.

I hope, in the near future, somebody will help me to have these wards and then somebody else come forward and endow the beds put into these wards, so that this part of the work may also be self-supporting.

You have no doubt heard before this that our friend, Miss Anderson, is ordered home on account of her health. She had an acute attack of congestion of the brain in October. Evidently she will not be able to put in another summer without breaking down entirely, whereas if she goes home now and takes absolute rest for two years, she stands a good

chance of throwing off this trouble. We had a consultation of physicians at Jhelum to consider her case, and as a preventive measure decided she should go home. I shall miss her very much, but I know and hope when her health is improved she will help the cause of missions in America and will thus be working for the Master again. She is a good missionary.

Our annual meeting begins on the 13th, at Gurdaspur, my dear old place, and as it is about half way between Kasauli and Jhelum, I took this opportunity to run up here to visit my brother a few days. I had not seen him for six years, ever since I left for America, so you may imagine how glad we were to meet again. I remain your loving missionary.

S. E. JOHNSON, M. D.

A SHORT MISSIONARY LIFE.

A great sorrow has come to us, for our dear sister, Mrs. Headland, who was just one month in this great, dirty, heathen city, has gone home to Jesus, and now walks the streets of the Celestial City.

When she first went to the Chinese service and saw the large congregation that gathers every Sabbath, she was much pleased and impressed, and said to her husband that she never realized the importance of missionary work before. She was sick only two short weeks, and it was only the last week we thought her in danger. She died Tuesday, the second of December, about noon.

Ah! friends, you don't know what death means in a heathen land. At home everything is done for you; here everything must be done by ourselves. That night a number of us met in Dr. Pilcher's study and made the coffin. We covered it on the outside with black broadcloth and inside with white silk over layers of cotton. We were working till after eleven at night. The funeral was the next day at eleven o'clock. Mrs. Denby, the American Minister's wife, sent some beautiful white chrysanthemums, which we made into a wreath and two bouquets, and put upon the coffin. The services were held in Mr. Lowry's parlor, which was well filled. They were conducted by Mr. Lowry, Dr. Pilcher and Mr. Taft. At their conclusion, the coffin was carried out of the house and placed on long red poles and was carried by sixteen Chinamen with red feathers in their caps,—a strange sight to us, but to the Chinese it means what the black hearse and plumes do to us. The strange, sad procession, consisting of mule carts and sedan chairs, wound its way out of the great gate and through the dust along by the massive walls of the city for four miles to the little English cemetery, where we laid her to rest, to await the resurrection morn.—*World-Wide Missions.*

Peking, Dec. 6, 1899.

"You must feel," says Mr Beach, of Peking, "that you are doing one of the most important things when you come together to pray for your missionaries."

LETTER FROM INDIA.

GURDASPUR, INDIA.

MY DEAR FRIENDS:—

This month finds us down on the plains and feeling very well pleased to be at home here in Gurdaspur once more. The hills are enjoyable and such a rest for the missionary after the heat, but we all feel glad to get back again. Then here is our home, here is our work. Mr. Holliday came down the first of the month to stay with Dr. Martin a few weeks, then I came down the last of September. All the missionaries are down now. Very soon they will be go-

ing to camp. There has been so much fever among the natives this fall that the missionaries think it wise to wait and not go to camp quite so early as usual. Presbytery met here in Gurdaspur last week. We enjoyed having the ministers from other stations with us very much.

Misses C. E. and R. T. Wilson, with whom we live, spend the forenoons sometimes in the villages about here, sometimes in the city. The remainder of the day is spent in study and preparation for going to camp. I went to the city with Miss Cynthia one morning. She took me first to the house of a Mohammedan woman. They are a family in very good circumstances and the woman was rather indifferent about hearing Miss Wilson read, yet she got a couple of chairs for us (the only two visible) and then sent and called in her neighbors, who seated themselves on the bedstead. I think the neighbors came largely from curiosity. They listened a little while and then began to ask questions about me—who I was, how much Mr. Holliday gave my father for me, &c. Miss Wilson sang a song for them and soon we left. She said after we went out that it was very discouraging to talk to such people. If they have heard of any one who professes Christianity doing what is not right they are sure to tell you of it and say that that is positive proof that there is no reality in our religion. We left them and went to the home of a Hindu woman. She received us kindly. Miss Wilson had been in that same house before, but there was a different woman there then. Here we found an old lady whose husband had died a short time before. Miss Wilson read a part of the 14th chapter of John, and she listened very attentively. We came away trusting that some of the words might find a place in her heart. But we must leave that all to him who has promised that his word shall not return to him void.

We went next to see another Hindu family. The husband and father here is very friendly toward the missionaries. He comes to our services nearly every Sabbath and Wednesday, and lately I have noticed him in the Sabbath-school class. His wife and daughter-in-law read nicely, and they have a Bible which they read themselves. They seem to comprehend what is read to them more readily than many others. They will tell you they believe, but there is some little excuse given for not professing. The father says he is afraid of the opposition of his friends. But we trust he may yet see his way clear to come out boldly on the side of Christ.

There has been much sickness here among the native Christians. But we hope, now that the weather has grown cooler, that it will abate. Quinine is in demand everywhere.

I will be glad when I can talk freely to all who come. We always have a lot of beggars on Sabbath. We generally give to the "lame, the halt and the blind," but not until they have listened to a story from the Bible. One of the young ladies always talks to them awhile. There is one old blind man who will go away and do without rather than listen to the gospel. He came for a while, but would sit and repeat the Koran while the young ladies were talking. I think he very seldom comes now, but his wife comes frequently. She is blind too. What a sad sight! They are getting old and both blind. If the beams of the Sun of Righteousness were only shining into their dark souls what a glorious thing it would be!

I trust you are all enjoying your work, whatever it may be, for the Master.

Very sincerely your friend,

MAY HAYS HOLLIDAY.

An African King wanted to show a white man how well his soldiers could shoot. He put up four women to be shot at!

EGYPTIAN INCIDENTS.

BY MRS. HENRIETTA M. HARVEY.

Akhnookh was a typical Copt, who, not only drank araky, but beat his wife. He was hopefully converted and became a changed man. His wife was very angry and felt his leaving the church of his fathers, a great disgrace. She begged him, time after time, to return to the Coptic church, which he refused to do. He used every argument he could think of and tried to show her that the truth was with the Protestant church, but she could only see that he had become a Protestant. At last he said, "I will return as you request, but remember I will also return to my old ways. I will drink araky every night and beat you when I wish." This convinced her, and she said, "No, I would rather you would be a Protestant than to be as you were when you were a Copt."

A MIRACLE IN THE AMERICAN SCHOOL.

In the village of Sinoris there lived two brothers, Ibrahim and Yusef. Yusef by trading had gathered about one hundred dollars, which he gave to the blind daughter of Ibrahim to keep for him, but told her not to let her father know anything about it. After some time the uncle asked Rhoda, the blind girl, for the money. She told him she had given it to her father. The uncle was very angry and more so when he asked his brother for the money and he said he had never touched it and knew nothing of it. The case was taken before the Sheikh of the town. Rhoda was the only witness. Her father told her that if she told that he had taken the money she should never spend another night under his roof. She had been coming to our school for some time and was learning to read the Bible in the type for the blind. She asked us what she should do. Of course we advised her to tell the truth, which she did to the surprise of every one. Her father had to refund the money and he put her out of the house, and for two years she remained in our house, during which time she professed her faith in Christ by uniting with our church.

The secretary of the Governor of the Fayoum, living in the village, one day called at the mission house. He said he had heard that we taught the blind to read but he could not believe it. We called in Rhoda who could read the embossed type and told her to read a verse, which she did. But he said she reads that from memory; you have taught her that verse. Then he was given a Bible and told to select a chapter and verse and ask her to read it. He did so, and the girl read it at once. This convinced the incredulous, and he returned to the city, telling that he had seen a miracle in the American school.

Young People's Department.

PROGRAMME FOR MISSION BAND.

Sing No. 87 New Bible Songs. Ps. 67.

Responsive Reading Mal. 3 ver, 8-18.

Silent prayer, followed by short prayer by leader and sentence prayers by each member of band.

Sing No. 62 New Bible Songs ver. 1-4. Ps. 46.

Quarterly opening of mite boxes; each member as the roll is called repeating a Bible verse on "Giving" as the money is handed to the treasurer.

Reading of minutes of last meeting.

Treasurer's Report.

Bible Reading: "Walking with God."

"Faith brings us in fellowship, and fellowship is a walk in company in which the heart is poured out fearlessly. In this, there is confidence and affection—there is a sweet sense of nearness and a realization of blessedness.

God's presence overshadows the soul and the life. He is with us, we walk together, because we are agreed. Amos 3, 3.

We walk
1. By faith, 2 Cor. v, 7.
2. In the truth, Ps. xxvi, 3.
3. Before God, Gen xxiv, 40.
4. In perfectness, Gen. xvii 1.
5. In the fear of God, Acts ix, 31.
6. In the light, 1 John i, 7.
7. As Christ walked, 1 John ii. 6.
8. In liberty, Ps. cxix, 45.
9. In peace and equity, Mal. ii, 6.
10. In love, Eph, v, 2.
11. In light of God's countenance, Ps. lxxxix, 15.
12. Guided by God's eye, Ps. xxxii, 8.

Christ says that after this world's pilgrimage we shall walk with him in white. Rev. iii, 4.

An example—Enoch walked with God. Gen. v, 24.

Five minute papers on

Our Work
1. What we are doing.
2. What we are *not* doing.
3. What we *ought* to be doing.

Reading "Monthly Record"—paper edited each month by one of the band.

Report of Executive Committee—programme for next meeting.

Sing No. 98, New Bible Songs, standing and close by repeating Lord's Prayer in concert.

P.

TWO PENNIES.

BY EMILY HUNTINGDEN MILLER.

NOTE.—This recitation can be used successfully as a collection speech at a Presbyterial meeting.

Two beautiful, shining pennies!
Bright, and yellow and new!
Don't tell *me* about the *heathen*—
I want them *myself*, I *do*.

I want a top and some marbles,
A sword, and a gun that shoots;
A candy cane and a trumpet,
A knife and a pair of boots.

But then, what if *I* were a heathen,
With no precious Bible to tell
The story of Jesus our Saviour,
Who loved little children so well?

For Jesus, you know may be asking
This question of *you* and of *me*:
"*Did you carry my love to your brothers*
And sisters 'way over the sea?"

I guess you may send them my pennies,
Perhaps in *some* way they will grow
For little brooks grow to be rivers
And *pennies* make *dollars*, you know.

I'm not very wise, but there's *one* thing
I think must be certainly true,
If little boys ought to give pennies
Big men should give dollars, don't you?

—*King's Messengers.*

GO WORK TO-DAY.

BY JAMES H. HOADLEY.

"Go work *to-day!*" the Master saith.
Waste not thy time repining!
Fill every hour with earnest deeds,
While bright the sun is shining.

What though ye do not see the fruit,
Yet still continue sowing;
For night and day—asleep, awake—
The grain is ever growing.

To-morrow's work may not be yours,
Nor yours the joy of reaping.
"Go work *to-day*," and leave the seed
Safe in the Master's keeping.

That seed shall to the harvest come,
Though you in death are sleeping.
Others shall reap what you have sown.
Work on, and cease thy weeping!

—*New York Independent.*

HOW THERE CAME TO BE EIGHT.

MRS. A. C. MORROW.

There were seven of them, maidens in their teens, who formed one of those blessed "Do-without Bands." It was something entirely new, this pledge to "look about for opportunities to do without for Jesus' sake;" but they were earnest

Christian girls, so they organized with enthusiasm.

Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-five-cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had $1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle-thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five-cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulged in silk stockings or high-priced embroidery. She used the buttons on an old dress for a new one; bought just half the usual amount of plush for the trimmings, and did without a feather on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket book which was good and substantial, but not real alligator, and walked to school when she had been used to patronize the horse cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bonbons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and pop-corn are Sadie's favorites; and as she began occasionally "to do-without" these, she was surprised to know, by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to do without desert one dinner in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for little Maggie, the youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruches and embroideries and fancy trimmings were not so much as thought of. She did not drink tea nor coffee. As the days wore on her heart was heavy, for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly-furnished room she could see nothing which any one would buy. Occasionally her mother had been used to giving her a penny to buy a doughnut to eat with the plain bread-and-butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even the cake.

A copy of *The Message* came to Maggie's home. Alice had given a subscription to each of the band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I can not, darling, I can not," she said, as she held him closer. His name was Bright, but she always called him Darling. She opened the door and

sent him away presently. Then she lay down on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that he gave his only begotten Son." She stood up. "I suppose he loved his only Son better than I love my darling. I will do it," she said. Hurriedly she called Bright and went away.

When she came back she had five new five dollar bills in her hand. She put them into her "Do-without envelope" and sent them to the Band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

"Come here, Bright," he called, as he entered his gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his little playmate.

The next morning when Maggie answered the knock at the door there stood Bright, wriggling and barking and wagging his tail.

"My darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read: "My dear child: Your strange generosity has done for me what all the sermons of all these years have failed to do. Last night on my knees I offered the remnant of an almost wasted life to God. I want to join your Band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus."

So that "Do-Without Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark, and a dot at Ps. xxvi, 6. She thinks she knows what it means.—*The Message.*

MISSION BAND EXERCISE.

JAPAN CONTINUED.

When and by whom were the Japanese ports opened again? In 1849 an American vessel gained admission to claim some shipwrecked Americans. Again in 1853 a treaty was made permitting vessels to enter certain ports.

When did Protestants enter the field? The American Board (Congregational) began work in 1869, but for four years could not do much except learn the language.

What progress was made? After five years only one native had been baptized; after twelve years but ten.

What American aided in the work by his good offices? Hon John A. Bingham, who is a regular worshiper in our church at Cadiz, Ohio. He was twelve years in Japan as United States minister and when he left the missionaries publicly thanked him for his help.

During these twelve years what changes occurred? Very many.

1. Trial by torture was abolished.

2. Freedom of religion, conscience and the press was declared.

3. Many schools established and a compulsory system of education.

4. A postal system like our own and planned by an American.

5. Christian churches organized.

6. Miles of railway and telegraph constructed and operated.

7. Daily and weekly papers issued by thousands in the Japanese and English languages.

8. Our own language taught in Japanese schools and readily spoken by the natives at the open ports.

What effect had the fair dealing of our people on the minds of the Japanese? The missionaries say that "it made the American name a passport to favor among all classes."

But what religious fruit did this course produce? Reverence for the word of God and the Christian religion.

How many Protestant churches have been organized? Two hundred and seventy.

How many members are in them? Over 30,000 baptized Christians Do they engage in mission work themselves? Yes. In 1878 a native Missionary Society was formed to collect money and send workers to different parts of the empire.

Is the present ruler (Mikado) friendly to this spirit of progress? Yes, he protects the Christians and is eager to advance the welfare of his subjects.

How great a change. President Angel said: "I have seen the natives lying on the ground and looking with wonder at the telegraph wires being stretched above them." President Grant said to one of our ministers: "I never made an appointment that I am so proud of as I am of the representative of our country in Japan. He has taught the people of Japan that they are a nation and has taught the nations of the earth to respect them as such."

No country has shown such progress as Japan has done, and she owes it in large measure to the Christian religion.

The light of the Gospel has been carried from the west to the sun-rise kingdom and has brought healing in its beams.

Chicago, Ill. MRS. J. A. PATTEN.

Any sketch of education in Japan would be incomplete without notice of what is being done for the girls.

Advanced education for females is a growth of the last twenty years, but it has been taken up heartily and pushed with vigor in both Government and private schools; indeed, there are some who think it has been excessive. The missions are not back-ward in this important work, and in the girls' schools are being trained future mothers who will be able to supplement the training of the school with wise and sound home training and influence. With Christian teachers and Christian mothers, we shall probably find to-day's problem far on the way to a satisfactory solution.

To the Mission Bands of Johnstown, N. Y., and Washington, Pa.

MY DEAR CHILDREN.—For some time I have been wishing to acknowledge, through our MAGAZINE, your offerings of love, but I have been slow to do it and I hope your dear little hearts will forgive me.

I do thank you very heartily for the timely help you have sent me, and if you all were here just now I would kiss you for it.

Guess what I have done with your gifts. I'll tell you. Well, first comes the Mission Band, of Johnstown, N. Y.

Your $5 came just as I was getting up a medicine bureau for the Jhelum dispensary, so I gave your money to the carpenter for making it.

Now let me describe this bureau and its use: It is about five feet long, three feet high and one foot deep, and has thirty-seven drawers in it, and these labeled for different kinds of dry medicine, etc., so

when the sick women and children come to me and I find out what kind of medicine I am going to give them, I just pull out the needed drawer for that medicine and I have it. So you see what a handy thing a medicine bureau is. It is a regular labor saving machine, almost as useful to me as those wonderful reapers you have, that I opened my eyes at when I went out west in America.

Next come the Mission Band, of Washington, Pa.

DEAR CHILDREN.—Your gift of $5 has helped me to get an eight day clock for the Jhelum dispensary. I am glad to have it, and hope for many years to come, your generous gift will stand on the mantel piece of the consulting room, in the dispensary, giving us the time.

Again thanking you and your teachers for your loving offerings, and asking God's blessing on your Mission Bands and with love to you all including your teachers,

I remain your loving missionary,

SOPHIE E. JOHNSON.

Jhelum, India.

Editorial Department.

IT appears that at the annual meeting of the Sialkot mission in January, "the missionaries expressed their opinion that fifty per cent. of a lady's salary and thirty per cent. of a gentleman's would be sufficient, in addition to their salaries, to bear all the expenditures required in the prosecution of their work." We agree heartily on this question with Dr. Stewart, whose words we quote: "In my opinion the amounts named are entirely too low, and a nearer approximation to the additional percentage demanded may be obtained by comparing our whole estimates as a mission with that part of them which is required to pay the salaries of missionaries. The latter is not even half of the former. But, if persons or societies sending out missionaries will pay, besides their salaries even thirty or fifty per cent. additional, the Foreign Board will be greatly aided in performing the work which is given them to do."

We believe that this action of the missionaries in placing the estimate so low is based not so much on their real needs as on what they think may be expected of us, for careful estimates from both India and Egypt would seem to bear out Dr. Stewart's view and to indicate that perhaps the safest general rule is the salary of missionary plus an equivalent sum for other expenses.

Should we be discouraged by all this? Not at all. We should rather be glad that such an additional sum of money would thus multiply the power of our missionaries for effective work.

The missionaries should give their time to superintending the work, as the executive ability must be supplied by them.

We cannot afford to send out missionaries to do all the small work which can so profitably be delegated to natives.

What a grand leap forward the work would take if our missionaries could be unhampered for want of means—not for their salaries for live they must—but for pushing the work in old stations and being able to enter new ones as opportunities offer.

In close sequence on the above comes a letter from the Secretary of our Foreign Board, stating that several students now in our seminaries and also several prom-

ising young ladies are willing to go to the foreign field when the means shall be forth-coming.

We dare not pray for open doors, for there are more than we can enter. The prayer for laborers is being graciously answered but to the prayer for means, the answer tarries. Is this prayer a sincere one? If so, we can do much to bring the answer, not by impulsive donations to some special object, but by thorough systematic benefic ence.

The views of an old resident of India on child marriages and Hindoo widowhood, which, we noted, are evidently shared by many others, to which the following attests.

"A TERRIBLE MEMORIAL."

Fifty-five lady doctors of India, missionary and otherwise, have petitioned the Indian Government on the subject of child-marriage. After giving many reasons for presenting the petition, they cite several incidents, that have come under their personal observation, of the gross inmoralities, cruelties and deaths that have resulted from this unnatural and inhuman custom, and these are only a few of the thousands constantly occuring, and too dreadful to be imagined. The petition is addressed to "His Excellency, The Viceroy and Governor General of India," and closes with these words: "In view of these facts the undersigned lady-doctors and medical practitioners appeal to your Excellency's compassion to enact or introduce a measure by which the consummation of marriage will not be permitted before the wife has attained the full age of fourteen years. The undersigned venture to trust that the terrible urgency of the matter will be accepted as an excuse for this interruption of your Excellency's time and attention."

A lady-missionary in India, upon sending a copy of this memorial to a friend ni this country, writes: "I enclose for private circulation a printed memorial whose revelations are almost too horrible and shocking to be read. It is so dreadful that I hesitated in sending it to you, but I believe it will do good. What an insight it gives into the hidden cruelties that abound in this land! Can such a cry of anguish fail to arouse the compassion of women at home who might bring a blessing to suffering ones here? Let us pray for them." S.

The friend in forwarding this, opportunely suggests that the women of the church should offer special prayer for good results from this memorial. This seems to be our part in this humane and christian endeavor.

QUEEN LILIUOKALANI.

The March number of the *Missionary Herald* contains a very interesting article, (accompanied by a fine picture), on the new Queen of the Hawaiian Islands, from which we cull a few facts.

Liliuokalani was of noble parentage and was born on one of the Hawaiian Islands on a sunny slope looking out to the sea, on the second of September, 1838. In 1842 she entered the school which had been established by the American Board and was known as the "young chiefs school," having for its object the education of the young chiefs both morally and intellectually, for the positions of high trust awaiting them in the future. Out of this school, which was then in charge of Mr. and Mrs. Cooke, four kings and one queen have come, and the new queen is the only survivor of the class she entered.

She became the wife of a young American, a school-mate, who has been called into many important official positions under the different sovereigns of the island kingdom.

Years ago when King Kalakua made his famous tour of the world, the new queen was appointed regent in his

absence and showed much capability in state affairs. She thus gained experience and with the amiable traits of her race, united to a commanding presence consequent on the dignity of her hereditary lineage, is likely to be a beloved sovreign.

She speaks English fluently, converses pleasingly and intelligently, and is a great patron of music, having composed several popular airs, among them the music to the national hymn. In 1887, when on her way to the Jubilee of Queen Victoria, she visited Boston and had a very pleasant meeting with a committee of the American Board, recognizing the good work done by it for her country. The inscription on the Hawaiin coat of arms, "The life of the land is established in righteousness" is a grand sentiment for any nation.

May the new Queen Liliuokalani fully appreciate and fulfil this great motto in the history she makes in Hawaii.

EXTRACTS OF REPORT STUDENTS VOLUNTEER MOVEMENT.

Having had the pleasure of attending the Student Volunteer Convention, held at Cleveland, Ohio, I felt that I must tell the readers of the MAGAZINE something about the wonderful meeting we enjoyed. I have attended revival services where the presence of the Holy Spirit was manifest, but never any where the Spirit seemed to come with such deep, thrilling power. The opening address by Dr. Gordon on "The Holy Spirit in Missions," had such an effect that many spoke of and all felt the need of the influence of the Spirit before the church can do anything. To speak of the wonderful words of Mr. Wilder, Mr. Speer, Dr. Pierson and others would only do them an injustice, and can we not expect a rich blessing as a result of such a convention?

The purpose of the convention was to bring the volunteers into close contact with returned missionaries and the Secretaries of Mission Boards. We were sorry that none of these were from our church. * * *

The advice given all through the convention was: "We want no more sentiment; don't offer to go unless you are sure God calls you, and the burden of souls is so heavy on you that you can't help it."

When we realize that Christ will not come until the world is evangelized, does not the King's business require haste?

The time has surely come when there is a crisis in the history of missions, and what can we do? Dear sisters, let us study and pray over the matter, trusting in the guidance of the Holy Spirit.

New Concord, O. JOSE MARTIN.

A home missionary writes: "I wish I could assist in adding names to the subscription list. It seems impossible; in fact my efforts to hold monthly meetings have been almost futile. We have excellent women, but nearly all have small children, and do their own work; and when we do secure their attendance the children are much care—the mother carries one and leads another. I feel these prayer-meetings, for such they are, would do much to strengthen us, and we need to be drawn nearer to God. Nearly all have belonged to other societies in the East and are educated and gifted. No one but home missionaries scattered throughout the West can tell you what a blessing we felt it to be to receive Drs. Wallace and Owens in our homes."

Missionary meetings do "pay" if they build up local work on every side and send those home who attend them better informed—full of vigor, with new ideas, and suggestions—and new devotion to missionary enterprises of the church. Our expectations have been too low in this regard and we need to raise them to the point of strengthening and developing local work and talent.

TO OUR CONTRIBUTORS.

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday afternoon when matters pertaining to the MAGAZINE are considered. tf

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In sending the instructive and readable address on the Evangelization of Italy, found in another column of this MAGAZINE, the Secretary of the General Society, as also of the Society of Brooklyn, N. Y., says: "My heart is in our own great mission fields, but when the Master said, 'Go preach the gospel to every creature,' he must have meant Italy too, and as the call is for money, not workers, the sacrifice is small compared with that made when our *dear* ones must carry the word." Thus calls are coming from *everywhere* for reinforcements and money to open and sustain new work. The Lord is beckoning his people on to the conquest of the nations, and must he not be wroth with the tardiness and selfishness which seems settled upon the church? Let us repent of the past and now lay down our gold and silver that the "Word of the Lord may have free course and be glorified."

Our missionaries in Egypt are no doubt thankful for President Harrison's appointment of Mr. Anderson as Consul General to that country. A Presbyterian minister will afford a strong contrast to some who have held the position. Mr. Anderson has been for some years in Congress.

We have learned that Misses Mary Stevenson and Mattie Boyce were elected by the Board of Foreign Missions at a recent meeting to take charge of the girls school in the Mission in charge of the Associate Reformed church south, in Tampico, Mexico. Miss Boyce has signified her acceptance of the appointment. She is the sister of Rev. T. G. Boyce, and a graduate of the Due West Female College. Devotedly pious, amiable, prudent and intelligent she is in every way qualified for the work to which she has devoted herself. She will enter upon her work in the fall. It is hoped that Miss Stevenson will also see her way clear to accept the appointment of the Board. She is giving the matter her careful consideration. It thus appears that the wish of the Church and and the long cherished desire of Rev. Pressly are at last to be realized. The Board has been unremitting in its efforts for the past few years to this end. The active operation of this school will be a most helpful agency in the work of the Mission. Thus the two great missionary forces, the church and the school, will be firmly established in Mexico.

The books of Miss E. J. Sloan, treasurer of the Women's Board, close April 14th. The time for the *last tardy* entries is very short. Make the most of it by having all funds in her hands before "the missionary clock strikes twelve."

J. A. C. sends this interesting item: "Rev. Wm. H. Noyes, missionary at Maebashi, Province of Joshu, Japan, has the distinction of being the first missionary who ever received from the Japanese government a passport as a "Teacher of Christianity"—or, rather, he received the first passport given under this form, as heretofore such passports could be procured only by recognizing the holder as a *secular* teacher. From which we may infer that the Christian teacher can now go under the protection of the Japanese government anywhere within its domain.

It is to be regretted that in the past the visiting of our mission fields has been given up largely to the "professional tourist, curious traveler or the mercenary self-seeker" We suggest that some of our liberal, large hearted men and women visit our missionaries in their homes and in their work as they tarry "for Jesus' sake" in these far-off lands and often yearn for the benediction of a friendly word and familiar face as for the ministry of angels.

We learn through our good sisters of Ainsworth, Iowa, that Miss Maggie Morrow, who was, in the early history of their society, one of its most faithful and efficient members, has accepted an appointment under the Presbyterian Board and is now in India as a missionary. She was much beloved by her friends in America, who wish her abundant success in the new work upon which she has entered.

At the April meetings of local and presbyterial societies let our annual meeting be made the subject of special prayer. The preparations for this meeting are about completed, but the most careful plans and efficient officers will not avail without the Holy Spirit. For this it is our privilege to ask. We are happy to say that the prospect for an unusually interesting meeting is promising. Missionaries now in this country, and others that may possibly reach here in time, will be present. Let as many as possible enjoy the privileges and stimulus of this yearly gathering.

Officers for the Home for Aged People, of our church have been elected. (See outside cover). The property has been purchased and as soon as needed repairs are made will be opened. Fifteen old people have already applied for admission. We hope to hear more fully next month of this worthy project.

Send money by draft, postoffice order, or registered letter at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or to each other.

A missionary now in this country writes:

"Have regained some of my nervous strength by rest and quiet and hope to be fully able to return to India next autumn, strong for the duties awaiting me. Our work is a glorious one. but oh, so taxing on the nervous system. This lifting men and women out of heathenism is not an easy thing—if any think so let him try it—and cannot be done in a day or a year."

Complaints frequently reach us from subscribers that they have not received the MAGAZINE. We take every possible means to avoid mistakes of this kind, but notwithstanding they sometimes occur. We again urge on our subscribers the importance of letting us know *at once* of the non-arrival of their paper as we will in no case be responsible for the back numbers longer than the month after publication.

It is a great pleasure to have the Associate Reformed Presbyterian as an exchange. It is published at Due West, S. C., is the only religious paper published in the denomination and has a circulation of over ten thousand, mainly in the Southern states.

In our editorial in March number referring to Mr. Geo. W. Childs, the name of his pastor should have been given as Rev. W. A. Patton, instead of Rev. Wilson.

Our Associate Reformed Presbyterian friends are contemplating the starting of a mission in Atlanta, Ga., where they have a number of members.

NEW MISSIONARY SOCIETY.

The Women of Cherry Fork, U. P. congregation, met Nov. 15, 1890, and organized a W. M. S., with an enrollment of 22, and the enrollment at the March meeting was 43. At the meeting we elected officers for the ensuing year. Since our organization we have sent a box to Chase City, Va., valued at $25.00; $6.00 each to two worthy places in Neb.; besides doing mission work at home, such as buying and making clothes for needy, and defraying expenses of the sick.

BELL MAXWELL,
Cor. Secretary.

The ladies must not become impatient if resolutions they send are not published as early as they expect. They are published in the order in which they are received and as soon as we can find room.

We welcome to our exchange list the Northern Christian Advocate, of the M. E. Church. The Missionary Department is ably conducted by J. T. Gracey, D. D., whose zeal is untiring.

Stanley says Mackay, of Uganda, was the best missionary since Livingstone.

Will the Secretaries of Presbyterial Societies kindly condense their reports as much as possible. The growth and work of our missionary societies bring more material for the MAGAZINE, and it is desirable that all shall have space, and no report omitted which should appear promptly. We are unwilling that the young people's department should be compressed as has often been the case. Do not forget that the MAGAZINE is a monthly—not a weekly perodical—has but twenty-eight pages, which are not elastic, and that to secure its best service, its space must be equitably divided, which can be done if brevity and conciseness be observed.

The *Midland*, published in Omaha, Neb., has begun a serial entitled, "Pastor Price and his Young People." The story discusses the work of the pastor in organizing the young people for missionary work. There is so much in it that is applicable to organizing and conducting ladies' missionary societies, that it should be read by all the women as well as the pastors in our church. The *Midland* will be sent to new subscribers until January '92 for $1.00, with the back numbers containing this story.

SELECTED PARAGRAPHS.

"HELP US QUICK!"

Mrs. Ahok, a lady of rank in China, the wife of a Mandarin of Foo-Chow, lately visited England, at her own expense, to plead for missionaries to tell her countrymen the Gospel of Jesus. She had never gone more than three miles from her home, and her tiny feet (designated by the Chinese as "golden lilies") made traveling a serious undertaking to her. She spoke to large audiences in England for four months, Mrs. R. W. Stewart translating for her, closing her address with the only English words she could speak; "Come over and help us quick."

It was a feeling of intense pity for her fellow-countrypeople still in heathen darkness, that led Mrs. Ahok to leave her home, her husband, and her only little boy, to plead with the women of England to go and "save them." The burden of her addresses might be summed up in these words, so frequently on her lips: "The Chinese are like lost sheep, you must go quickly and find them;

they are in utter darkness, give them the light of God." With her whole heart she gave herself to this work, not caring to spend any of the precious time in seeing the wonderful sights in England.

THE GOSPEL IN FIJI.

One of the most impressive missionary stories of modern times is that of the triumph of the Gospel in the Fiji Islands. Fifty-five years ago, when Christian work was commenced among them, the people of these islands were savages of the most depraved type, and ferocious cannibals, knowing nothing of God; but through the patient toil of ambassadors of the Cross, the heathen darkness and gloom in which they were enshrouded has long since dispersed, and to-day we find that the whole population is under Christian influence, and many thousands of the people are truly seeking to walk in the way of the Lord, not a few having gone forth as evangelists and Christian teachers to other groups of islands. It is well to keep these records in mind, for the Hand is not shortened by which they were effected, and we may surely claim and look for like blessings in the land of our adoption, if only we use the same patient toil which has been so richly blessed in the Fiji Islands.—*Punjab Mission News.*

It is a pathetic fact that it is given to Edinburgh, and its Medical Missionary Society, to send medical missionaries to Damascus, where Saul the persecutor had the scales fall from his eyes and began to preach the healing Gospel; and to Nazareth, that despised city of Galilee, from which the "Carpenter's Son" went forth to heal human bodies and to cure human souls by his all-powerful touch and word.

The amazing importance which Medical Missions are assuming in these days is not, after all, any mystery. The *body* interposes, in a double sense, between the missionary and the soul he seeks to save. It is like a threshold, which must be crossed before we enter even an open door.

An association has been established in London to send colonies of poor Jews to Palestine. So many are going to Jerusalem that it is one of the most rapidly growing cities in the world.

Archbishop Ireland, Roman Catholic, has issued an edict against church lotteries in his archdiocese.

A heathen woman says, "You people are happy and free. Your religion teaches kindness, and you help widows. Look at what our people compel." These poor widows are treated in ways that cannot be told,—taunted with all that is mean and low. Their food is sometimes prepared with water in which a priest has washed his feet, or even worse than this. Do we at all realize such a pitiful condition?

We have no thought of using invidious comparisons; but we are compelled to ask whether we have not, in our missionary work, fallen into the snare of worldly care—whether missions do not stand in our thought too much as an enterprise of the Church, and too little as the work of God, of which the Church is the commissioned agent.

Let it be remembered that the spirit in which our offerings are made is more important than the amount.

In Malachi III. (3), we notice the preparation necessary if our offerings are acceptable.

There are three thousand Christian Jews in England.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT FOR MARCH.

Regular monthly meeting of the Board was held Tuesday, March 3d, president presiding. Prayer by Miss Sloan.

Foreign secretary reports letters from Drs. White and Johnson; the latter refers to the return to America of Miss Emma D. Anderson on account of ill-health. A mission band inquires the cost of a scholarship in Pressly Memorial Institute. It may interest other bands to know that in Egypt a scholarship costs $50 and in India $25.

Home Secretary reports from Mr. Alter at Warm Springs Mission, eight boxes received, also acknowledges receipt of Sabbath-school cards.

Report from Miss L. W. Johnston, of South Omaha, gives an account of services held in church, visits made, and of the organization of a young people's society in this mission.

Freedmen's secretary reports contribution of bedding and carpet for Little Boys' Home, and of boxes for Chase City. Mr. Veazy reports the school as being full.

Dr. McCullough, of Knoxville. reports the moving accomplished and all pleased with their new "home." Letters were received from Miss Wallace and Miss Dennison; also one received from Colorado Springs, pledging salary for ten years for a Bible reader in India, under the supervision of Dr. Johnson. Treasurer received $1309.16.

MARY W. PORTER, Sec.

RECEIPTS DURING FEBRUARY 1891.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign.—Shenango, Lake Pres., $8; Venice, 13.40; Huntsville, 20; Warrensburg, 5; Jacksonville, 10; From an India Missionary, 2.50; Union, Monongahela Pres., 100.

Salaries.—Miss McCahon, Chartiers Pres., $25; Miss Smith, Kansas City Pres., 56.25; Miss Corbett, Conemaugh Pres., 100.

Miscellaneous.—Y. P. S. C. E., Church of the Strangers, Colorado Springs, support of Bible reader for Dr. S. E. Johnson, India $20; Warrensburg, Zenana work, Egypt, 5; Mechanicstown, Nura Din, Bible reader, India, 66; Oakland Chapel, scholarship, India, 30.

Hospital support, India.—Warrensburg, $10; 2d Pittsburgh, 20; Mission Band, 2d Pittsburgh, 2; Wylie Ave., Pittsburgh, 5.

Dr. Johnson's Hospital, India.—Warrensburg, $10; Five little folk in Harlansburg S. S., their own earnings for one year, 14.55.

Home.—Jamestown, Pa., $4; Hartstown, 10; West Middletown, 35; Mt. Pleasant, Chartiers Pres., 10; Scotch Ridge, 10; Huntsville, 20; Saltsburgh, 10; Blairsville, 5; Argyle, 8; St. Clair, 25; Union, Monongahela Pres., 50.

W. S. Indians.—Shenango, Lake Pres., $6; Warrensburg, 5; Mrs. Dena M. Patterson, Hartstown, 5; Y. L. M. S., North Shenango, 7; 8th Pittsburgh, 5; Union, Monongahela Pres., 50.

Freedmen's.—Shenango, Lake Pres., $3; Waterford, 11.95; North Shenango, 15; Northwood, 15; Warrensburg, 5; Morea, 11; Saltsburg, 5; Blairsville, 5; 1st Los Angeles, 10; Union, Monongahela Pres., 50; Mission Band, 2d Pittsburgh, Ind. Dep. Knoxville College, 10.

Salary Bible-reader.—2d Pittsburgh, $25.

Little Boys' Home, Tenn.—Oil City, $10; Mission Band, Waterford, 2.85; Canonsburg, 22.50; Mrs. Speer's S. S. Class, Canonsburg, 7.50; Miss Sarah J. Hutcheson, 1st New York, 11; Miss Elizabeth J. Crawford, New York, 11; Argyle, 11; Willing Workers M. B., Castroville, 5.50; Miss Clara Henning, Braddock, 11; McBride Band, 6th Pittsburgh, 22; St. Clair, 5; Union, Monongahela Pres., 25; Oxford, Pa., 11.

Industrial Home for Girls, Chase City.—Scotch Ridge, $10.

Church Extension and Parsonage Fund.—McKeesport, for Benkleman, Neb. sufferers, 10; 2d Pittsburgh, 25; 6th Pittsburgh, 25; 8th Pittsburgh, 5; Dorcas Soc., 8th Pittsburgh, 5; Union, Monongahela Pres., 35.

Ministerial Relief.—Huntsville, $6; 1st Los Angeles, 3; St. Clair, 5; Union, Monongahela Pres., 45.

Home for Aged People.—Homestead, $25.

Contingent Fund.—Mrs. Bessie Hogg, Edinburgh, Scotland, $4.16; 2d Pittsburgh, 2.

E. J. SLOAN, Treas.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Subject, "*Christian Zeal.*

1st. Devotional Exercises.
2nd. Paper, subject, "Christian Zeal.
3rd. Bible reading, subject, Zeal.
4th. Season of Prayer.
5th. Paper, subject, "Our Special work."
6th. Business.
7th. Report of Lookout Committee.
8th. Roll call, Answer by Scripture verse.
9th. Collection.
10th. Adjournment.

COMMITTEE.

Zeal. What is it?

"A passionate ardor in the pursuit of anything."

It may, therefore, be one of the most commendable and desirable of Christian attainments; or it may prove a hindrance to our own or others' advancement.

Paul recognizes this misdirected zeal when he uses the language of Rom, 10:2 and was himself an exponent of ignorant earnestness before his conversion.

Acts 26:9–11; Acts 7:58; Acts 8:3; Acts 9:1–2; Acts 22:3–5; Phil. 3:6.

Cite other instances from sacred and profane history.

1st. The Prophets of Baal.
2nd. Saracens of Arabia.
3rd. Queen Isabella of Spain.
4th. Queen Mary of England.
5th. Pilgrims of Mass., persecuting Quakers.

II. Then take Paul as an exponent of true Christian zeal where intense effort is called forth by just views of the truth of God and beneficent feelings toward man. Acts 9:20; Acts 17:2-3; Acts 20:7; Rom. 9:1-3; 1 Cor. 9:16; 2 Cor. 11:1-2, 23-27 2 Cor. 12:10-15; 2 Tim. 4:7-8; Acts. 17:16, 17:22.

Thus we find him wherever men were congregated for pleasure, for learning, or for worship, with vehement zeal proclaiming the gospel of Christ. Cite other examples, Elijah, Daniel, Luther, Wesley, Judson, Livingstone, etc.

FOREIGN MISSIONS.

EXTRACTS FROM MONTHLY STATEMENT.

As far as known, the missionaries in both of our Foreign fields are in good condition, and the work is being steadily and encouragingly carried on.

Funds.—Receipts during February, $4711.12; Payments, Egypt. 2634.45; India, 701; Salary account 152 Interest, 125.

THE RIGHT HEIR.—When the excellent Christian Swartz was about to end his long and devoted missionary life in India, he said in view of all the Lord's goodness to him, "I make Christ my heir" —and then by his will made provision as far as his worldly means would go, for carrying on the work of Christ among the heathen after he would be gone. Was there not something most appropriate and noble in this? Freely we have received *from* Christ in providence and grace, ought we not freely give *to* Christ—give as far as we can—to help his cause and work, while we are living, and make him in our wills at least one of our heirs, that good may be done with our means when we are dead?

No one can tell the good that is now being done in Egypt and India by means of bequests that were left to our Board of Foreign Missions in the wills of godly men and women, who thus made Christ and his cause their heir.

THE END COMING.—Only one more month (April) remains for the contributions of the current year to come in. The year closes on the 30th of that month. At present the treasurer is behind in his dues to each Mission. Shall we close the year in debt? Only let every one do something for help in the time of need.

QUESTION DRAWER.

(Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.

"What have we as christian women to do with the great questions of the day, such as temperance, Romanism, etc."

These are questions of momentous interest to every woman of this fair land. These are dark clouds that are hanging over our beloved country and unless their progress is arrested they will soon meet, and then the storm will burst upon our heads endangering all that we hold dear in this life. As christian women we surely should feel it our duty to help by all means in our power to overcome these mightly evils, and should look on no sacrifice as too great in this work.

The gospel of Jesus Christ is the only remedy. It is the leavening power among the masses. I once heard a lecturer say that the man who was completely under the control of strong drink was powerless to resist, he was subject to a disease for which there was no antidote. But divine love and mercy has snatched many a poor drunkard as a brand from the burning, and divine grace has made him temptation-proof. Twenty-five years ago women of this U. S. gave their dearest treasures for country's sake, and today our country is in peril again and we are required to give time, money, and make many other sacrifices. Mothers, as your little ones prattle around your knee, does not your heart tremble at the thought that soon they must go out into a world of temptation, where these evils will be brought to bear upon their young minds? Is it of no interest to you, if your boy shall go where saloons will meet him at every turn. And those fair daughters; what may the future of some of them be? By all the sacred ties of wifehood and motherhood we are bound to devote ourselves to this work. S. L.

2d. ANS. There is an old saying that "It takes two to make a quarrel" which implies that there are faults on both sides. This is undoubtedly true in the great controversy which is going on in our country today between capital and labor. Apply the Golden Rule to both sides of this question and the causes of difference will fade away. As the Golden Rule is but the out-working of Christianity, we would say, that if the capitalist and laborer would allow themselves to be governed by the principles of the christian religion, differences could be easily adjusted to the satisfaction of both parties. Christian women have a part; as well as in temperance, or any other needed reform. We should adorn the doctrine of God, our Saviour in all things. We should disseminate these principles by voice and pen, not only in a general way, but as they bear directly on this controversy, which is becoming a great evil and is causing much distress in this country.

E. P.

A SUGGESTION.

In these days when so many organizations take up the time and attention there appears to be a great lack of home training in the distinctive principles of our church. If this were not so, our children would not be so ready to break away from our doctrines. How few know what are the doctrines of the church, and how many break the laws through ignorance? Could not there be something done in the Young Peoples' Meeting, toward a reform in this direction, taking the Manual for Mission Bands for a guide? From it you can learn the history and principles of the United Presbyterian church, its presbyteries boards and missions, why United Presbyterians adhere to the use of the Psalms of the Bible in praise, and why they testify against oath-bound orders as evil.

For example take up the Psalms for an evening meeting, learning that the psalter is divided into five books, and that we believe the psalms should be sung because, first, they are inspired songs; second, God has commanded us to sing them; third, they are well adapted to the worship of God; fourth, they are perfectly free from error; fifth, they are unsectarian; sixth, good men in all ages testify to their excellency; seventh, Jesus sang them while on earth. Perhaps each of these topics might profitably occupy an evening. Some could give their favorite psalms, others repeat psalms, singly or in concert. The pastor could have an opportunity to instruct and explain.

Will not some one take up this subject and give us new ideas and ways for this important work?

S.

HOME MISSIONS.

I came to the great city of Chicago about the first of the year and have tried to do a little missionary work, but as it looks to me, with but little success. I was inexperienced in house to house visiting and was and am still at a loss to know how to gain access to the homes of strangers.

I would ring the bell and the door would open, no invitation to enter. I would state my errand,

give a card and, perhaps receive a thank you and be expected to leave or often be mistaken for an agent and a window would be raised and a face appear saying "We don't wish any today." Now, I would like to hear from other missionaries who have had more experience in their work and let us help one another. There is certainly a great work to be done and many ladies are being engaged in city missionary work, but even with my slight experience I find many difficulties in the way. Circumstances have prevented me from doing what I expected or hoped to do, and, I may not remain longer than the first of April here, but hope to work for the building up of the Master's Kingdom, wherever my lot may be cast, and trust that I may be led by the spirit of God wherever he has work for me to do. C. HOUSTON.

The L. M. S., of Des Moines Presbytery will meet at Knoxville, Iowa, on Tuesday, April 7th, 1891, at 7 p. m.

PROGRAM.

1. Devotional Exercises, and opening address, by the President, Mrs. H. A. Burnside.
2. Roll call and election of officers.
3. Address of welcome, by Mrs. Nellie H. Scott.
4. Response to welcome, by Mrs. Sadie Wilkin.
5. Conference: What is the object of our Missionary Societies, and do they accomplish it? Opened by Miss Creswell.

WEDNESDAY, 9 A.M.

1. Devotional exercises, conducted by delegate from Newton.
2. General business.
3. Bible reading, "Witnessing for Christ," by Mrs. Frank Carrick.
4. Paper: "The Master has come and calleth for thee," by Mrs. Nannie Gray.
5. Conference: "The missionary work a missionary society should do at home; how best do it," opened by Mrs. John P. Ross.

AFTERNOON SESSION, 1.30 P. M.

1. Devotional Exercises, conducted by delegate from Unity.
2. General business.
3. Greetings from local sister societies.
4. Paper, "The workers and their reward," by Mrs. Gowdy.
5. Paper, "Promised assistance in the work." by Mrs. Annie Anderson.
6. Praise service, conducted by delegate from North English.
7. Paper, followed by a conference, "How can the missionary society aid in promoting better Sabbath observance," by Mrs. Allie Schouler.
8. Paper, "Lost Opportunities," by Miss Lou Hinton.

EVENING SESSION, 7 P. M.

1. Devotional Exercises, conducted by delegate from Winterset.
2. Unfinished business.
3. Address, "Soul Contact," by Rev. W. T. McConnell.

MRS. NELLIE H. SCOTT
MRS. MARTHA COATS } Com.
MRS. JANE BARNES

MEMORIAL TRIBUTE.

By the Ladies' Missionary Society of the United Presbyterian church, of Martin's Ferry, Ohio, on the death of Mrs. Dean, Jan. 28, 1891; age 72 years. In this we are called upon to mourn the loss of one of our first and oldest members, whose life was consistent and faithful in Christ's service at all times. We sorrow not as those having no hope for we know that our loss is her eternal gain. Our sympathies are for the bereaved ones, and we earnestly commend them to the Saviour she loved.

COMMITTEE.

The Women's Missionary Society, of Unity, Ohio, offer the following resolutions on the death of Mrs. Alma Harsha, who passed away August 10th, 1890, in her 40th year.

WHEREAS, In the death of Mrs. Harsha. we lose a wise counselor, a ready helper, a devoted Christian and a dear friend,

Resolved, 1st, That her quiet unassuming life, her charity, self-denial and forbearance be commended as worthy our imitation.

2nd. That while mourning her loss we humbly bow in submission to the will of him who doeth all things well, believing that what we have lost in her death has been to her unspeakable gain.

3rd. That we extend the bereaved family and friends our sympathy and commend them to the God she so faithfully served.

MRS. JANE PATTON,
MRS. MARY PATTON, } Com.
MRS. SADIE W. MELOY,

A TRIBUTE OF AFFECTION.

By the L. M. S. of the United Presbyterian church of Topeka, Kansas, on the death of Mrs. Maggie Stewart, January 28th, 1891.

Our hearts are bowed in grief for the loss we sustain in the death of this dear sister. Her illness was very brief. Going home from communion on Sabbath she was taken with a severe illness from which she never recovered. She was useful in the missionary society and in the church. One whom we thought could not be spared, but "God's finger touched her and she slept."

Always ready for any work, she was also ready for the Master's call to "come home." By her sweet disposition, her gentle manner and kindness of heart, she endeared herself to us all and we each mourn the loss of a personal friend as well as a faithful worker. We desire to place on record our testimony, of her sterling qualities as a Christian and friend.

To the bereaved husband and motherless sons we extend our deepest sympathies in this their great sorrow, and would lovingly commend them to him who promised, "I will never leave thee nor forsake thee, my grace is sufficient for thee."

We watched her breathing through the night,
Her breathing short and low,
As in her breast the wave of life,
Kept ebbing to and fro.

Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died.

COMMITTEE.

The Missionary Society of the 5nd U. P. church, Washington, Iowa, offer this tribute to the memory of Miss Adda Cook.

Another of our members has been taken from us; one for whom we all had great respect and who will be greatly missed in our meetings—for seldom did she find a reason which she considered sufficient to keep her from attending. As we think of her life, how willingly she tried to serve the Master, may we be encouraged to have the same loving confidence in our Saviour. As a society we have lost a faithful and firm friend, a good and exemplary companion, whose life impressed itself upon all who knew her.

We know not why such a one is taken from us, but we know that the God whom she loved and trusted can make no mistake—knowing this we are enabled to say, though with tears—"Thy will be done."

Resolved, that a copy be given the mother, and recorded on the minutes.

Mrs. Belle Shinabarger,
Miss Margaret Johnson, } Com.
Miss Margaret Duff,

THE MUEZZIN.

THE MUEZZIN.